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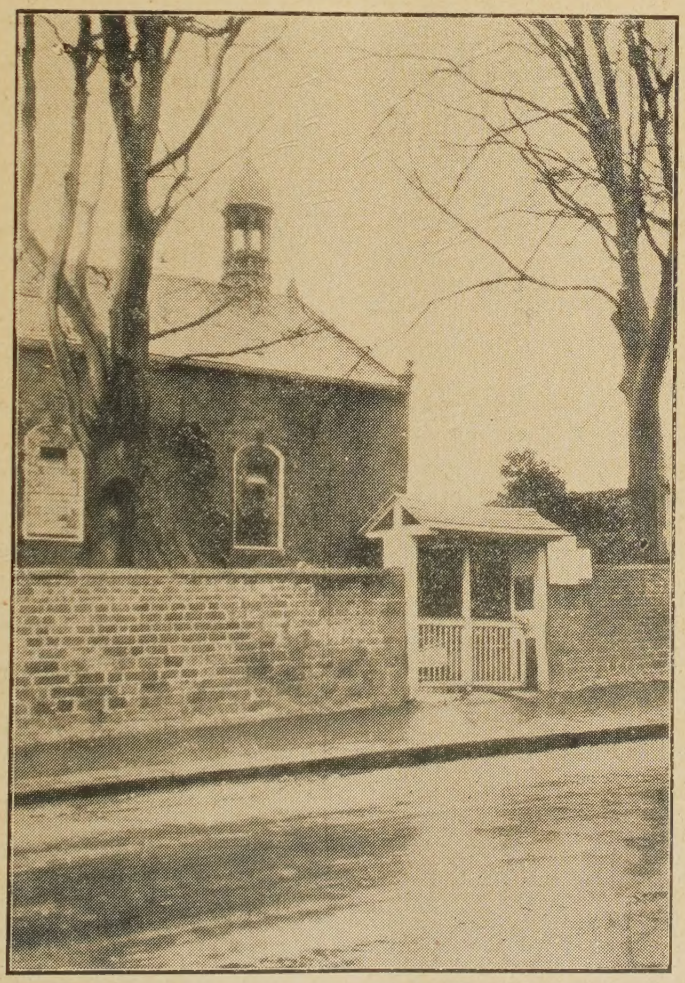

GATEACRE CHAPEL, LIVERPOOL. (see page 56).

Notes and News.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

TO EDITORS OF CHURCH CALENDARS:

It is requested that the Calendar matter for the covers be sent in to the printers BY THE FRIDAY PRECEDING THE PRINTING WEEK. The Magazine is printed in the week before the last Sunday in the expiring month. If Calendar matter is sent in late, the parcel cannot be despatched in printing week. Magazine Contributed matter should be sent to the Editor by the 15th before publishing week. Fair notice should be given to the Editor of any change in the Client's order.

The Unitarian Bishop of our Hungarian Churches, the Rev. Joseph Ferencz died in the 94th year of his age in February, the funeral services being held on the 22nd. He was respected and beloved by the orthodox as well as by his own people.

At Dewsbury an application by the Unitarian Church for affiliation to the local Evangelical Free Church Council was refused because "there is so marked difference between your faith and ours that no good purpose will be served by your affiliation." But it was well to test them.

At Crewe on February 19th, eleven new members were admitted at our Free Christian Church, and on February 6th, 89 Sunday School prizes were distributed.

On Men's League Sunday at Chowbent, the services were conducted by laymen.

The new Unitarian Chapel is in course of erection at Gainsborough. Mrs. E. Naylor, secretary of the congregation for 15 years, was one who laid a foundation stone.

At the Carlisle Unitarian Church, Mr. J. Ridley has retired from the secretaryship after 15 years' service.

Seven new members were welcomed into membership at the Free Christian Church, Narborough Road, Leicester, February 12th.

Rev. C. W. Townsend, conducted Mission meetings at Doncaster, Mexborough and Bolton-on-Dearne, March 17th-26th. On March 7th, he addressed a meeting of the Men's League at Essex Hall, London, on possible work in the London area.

A very successful Northern Rally of the Men's League was held at Chowbent, February 18th, when 11 branches were represented and 60 men attended. Service was conducted by Mr. C. A. Breedon (Moss Side, Manchester), and Mr. F. Glover (Chowbent), presided over the after meeting, when a paper on "Stunts" was read by Mr. John H. Watterson (Longsight), followed by discussion.

A very encouraging meeting of the Men's League at Essex Hall, March 7th, Mr. J. T. Bibby presiding. There was discussion on mission work at certain Churches. Rev. C. W. Townsend spoke, and the Council for London District, was instructed to consider what arrangements could be made.

The N.E. Lancashire Unitarian Sunday School Union held a Conference at Padiham, February 18th, when Mr. T. Webster, of Accrington (chairman), Revs. J. Harry Smith, C. W. Townsend, were the principal speakers—others following in discussion, subject—Sunday School Work.

A THOUGHT TO THINK

O brave poets, keep back nothing,
Nor mix falsehood with the whole;
Look up Godward! Speak the truth in
Worthy song from earnest soul!
—Mrs. Browning.

Hearty congratulations to Chicago "Unity" on its Special Fiftieth Anniversary Number, issued March 5th, illustrated with editorial portraits with fine front page picture of the Founder, the late Rev. Jenkin Lloyd Jones. There is a splendid collection of historical articles by contributors and messages from various contemporaries.

Rev. Grace Newhort, of our Banbury Church, has received special presentations in appreciation of her work.

Good progress has been made at the Wolverhampton Unitarian Church since the settlement of Rev. W. Holden as minister. The Sunday School has been nearly doubled in numbers and other institutions re-organised.

A new room has been constructed for the Lincoln Unitarian Chapel. Rev. Dr. Lionel Tayler, the resident minister, well describes Unitarian religion as having an "Outpost" character.

Rev. E. Glyn-Evans, at Mossley has been giving some very helpful discourses on famous pictures.

On March 6th, Rawtenstall Unitarians gave a three act play at Newchurch, which was well patronised.

The recent Sale of Work at Heywood cleared £312 13s. 1d. There are 215 Church members.

In the Western Unitarian Union two ministers, Revs. G. Randall Jones and S. Crook, made offer to help affiliated Churches by special addresses, and Mr. Jones has given one on "Unitarian and Evangelical Christianity," and Mr. Crook on "A Unitarian Evangel."

A bequest of £900 has been left to the Dundee Unitarian Church by the late Miss Smeaton.

At Boston, Spain Lane Chapel, ten new members were admitted March 11th.

DEATHS. — Bishop Joseph Ferencz, Kolozvar, Transylvania, February 19, 93; Rev. W. R. Shanks, Leeds, February 16, 72; Miss Emily Kensett, Horsham, February 18th, 69; Mr. Reuben Perry, Lye, January 22nd, 82; Lord Sinha, Calcutta, 64; Rev. James Burton, M.A., Hull, Cremated March 6th, 90; Mrs. J. Shirrefs (daughter of late Rev. D. Davis), Maidstone, March 3rd, 35; Mrs. D. Evans, Chapel-y-groes, March 6th, 70; Mr. Josiah Baker, Smethwick, March 1st, 80; Mr. A. S. Ashworth, Whitefield, Manchester, March 7th; Mrs. Elizabeth Evans, Rhyl, March 7th; Mr. Robert Holt, Newchurch, March 6th, 35; Mrs. Henry Lord, Newchurch, February 12th, 81; Mr. Arthur Scriven, Yeovil, February 1st, 69; Mrs. Louisa Elliott, Trowbridge, February 18th; Mr. Wm. Fry, Bristol, 74; Mrs. Margaret Lord, Newchurch, February 12th, 82; Miss Tamar Hopkinson, Rawtenstall, February 16th, 63; Miss Hester Holt, Stand, March 2nd; Colonel Ralph Peacock, Ascot, March 10th, 89; Mrs. Vernon Herford, Oxford, March 13th; Mr. Fred Tipper, Boston, Lincs, March 8th.

GOD'S OFFSPRING.

O, heavenly Parent, we are Thine,
The children of Thy love;
Born of Thy Spirit, all divine,
As our best yearnings prove.

Made of Thy nature, all mankind
Of every clime and race,
Are sons and daughters of Thy Mind,
Responsive to Thy grace.

No selfishness or sin can stay
Thy mercy, or remove
Thy power to bring us to the way
Of right, and truth, and love.

For naught can sever man from Thee,
Wherever he may fare;
All human souls are willed to be
Safe in Thy loving care.

Thy family of kindred soul
Are partners of Thy Will,
Designed to reach the perfect goal,
Thy purpose to fulfil.

H.

Scriptural Unitarianism

By REV. ARTHUR W. FOX, M.A.

IV. PAUL OF TARSUS. HIS MISSIONARY JOURNEYS.

When he reached Damascus he met with Ananias one of the heads of the Christian community in that city. Here according to ACTS he spent some time beginning at once to preach. So fervently did he utter his message that he had to be let down from the city walls by night. This would seem to have been on his second visit to Damascus, whither he went as he himself says in his "Letter to the Galatians," after first spending three years in what he calls "Arabia." What part of that country is meant is not clear. The Apostle may have gone to Antioch, where the name "Christian" was first applied to the rising sect. Or he may have spent the three years in retirement preparing himself for what he knew to be the mission of his life. Then he visited Jerusalem to confer with the heads of the community there, before he set upon his task. He did not visit the Holy City again till he had finished fourteen years of devoted and dangerous work. Much as he honoured the original congregation in Jerusalem, he did not regard his Apostolic commission as coming from its heads, but as given to him directly by Christ himself. Long before that second visit he had become convinced that his mission was to preach the Gospel to the Gentiles. How this conviction was made clear to his mind, he does not tell us, nor does his physician Luke. But to me it seems probably to have shaped itself in his mind during the three years of which we know nothing. It must be remembered that our authorities are the book of ACTS and his LETTERS, of which I believe all to be his save perhaps the two to Timothy and the one to Titus, though both of these contain a solid foundation of Pauline thought and teaching. These LETTERS were written at various periods of his life and thought and present comparatively few details of his journeys and his life; nor does any of them give a hard and fast theological system. His thought though based on certain fundamental principles remained fluid to the last.

I do not intend to give an account of the three chief journeys, which may be found in the book of "Acts." But it is important for the modern student of the Apostle to realise the difficulties of travelling in his time. For us it is quite easy to go in comparative safety all over the world. But in the beginning of our era, though there were the great main roads it was by no means easy or safe to travel over them. In II. CORINTHIANS, xi., we get a graphic picture of the difficulties of ancient travelling on foot, as the Apostle always travelled except when he took ship. He speaks of "perils of rivers, or robbers . . . of the wilderness" and of many other kinds. In the last-named the two most serious hardships would be lack of food and shelter to say nothing of dangers of being waylaid by robbers. Moreover he had several times experienced shipwreck at sea, for the ships of those days were but as cock-boats compared with our Atlantic Liners. A man who had resolved to go from town to town preaching in each, had to face the difficulties and dangers of the various journeys. He put his life in his hand; for though in all probability he did not carry much portable property, he had his life, which might readily be lost beneath the swords and spears of robber-bands. Hence our wonder at the indomitable little man grows almost beyond words, when we reflect upon all that he endured.

MINISTERIAL CHANGES.—Rev. J. Harry Smith has received public welcome to his new ministry at Accrington, February 25th; Mr. G. S. Spinks, is appointed minister, Leytonstone Unitarian Free Church, London; Rev. F. Munford has had public welcome on entering upon his ministry at Mansfield; Rev. R. Nicol Cross, of Hampstead, has accepted appointment to First Church, Belfast, and resigned at Rosslyn Hill; Rev. T. Gaylard has resigned at Bristol Domestic Mission; On March 7th, Rev. C. Mathison was welcomed to his ministry at the South Shore Unitarian Church Blackpool.

Unitarianism is—

The Unity of God in one person, the heavenly Father; the Unity of Man—of all men everywhere, in one divine nature as children of God and in world-wide brotherhood; the Unity of Life here on earth in one line of evolution, here and beyond; the Unity of life's purpose in man, one destiny for all—perfection; the Unity of salvation, the safety of each in the safety of all from every kind of evil; the Unity of all Truth under various names, "religious," "scientific," "Political," etc., all truths agreeing. Unitarianism stands for the real manhood of Jesus; for the gospel as he taught it; for God's Fatherhood for all and for ever; for the coming of God's kingdom of heaven on earth; for unfettered free thought in religion; for character before creed; for one world at a time.

UNITY is the great need of mankind all the world over. The unity of industrial peace, of international peace, of world-wide co-operation and goodwill. Unity will abolish all the great wastes of life and sources of antagonism, of selfish rivalry and strife. Man was made for Unity. The Fatherhood of God and the Brotherhood of Man mean that. Unitarianism means that. The gospel of Unity is the uniting power of divine Love that makes man One with God.

The Churches and Society — STUDY COURSE NO. 8.

For Sunday Class or Week-night Circle.

[Suitable reference books:—"Is Christianity Practical?" by P. H. Wickstead, 2/-, The Lindsey Press, 5, Essex Street, London, W.C. 2.; "Christ and the Political Economists," by H. Bodell Smith, 3/6, C. W. Daniel Co., Graham House, Tudor Street, London, E.C. 4; and the New Testament. Suggested points for discussion at the end of each section].

(1) THE CHURCH AND SOCIAL DUTY.

Christianity and Religion are social. They have to do with the life of individuals associated together in organised society. Every human being is dependent upon other human beings They form the most powerful element of individual environment. Every man, woman and child is greatly influenced by the dispositions, wills and conduct of all the other people among whom they live and by whom they are surrounded. If all are well disposed to each other so much better is it for the welfare of each. If not well-disposed to each other the welfare of each is in jeopardy.

Religion is a bond, a uniting tie between human beings and between man and his Creator. The word is from Latin "ligo" to bind, and "re" — back, and recalls us from consideration of self to consideration for our fellows and of our duty to them and to God. The Christianity of Jesus is his Gospel or good news about that (see Matt. 13.) The Christian Church is the organisation which specially exists to promote the right attitude and disposition of man to all mankind and towards the heavenly Father of us all. As a society of people the Church acts upon the community by the message it proclaims, and through the conduct and efforts of its members. It is the organ of practical religion exercising its influence as a leaven in the midst of the community. It does this indirectly through its influence upon its own individual adherents, and directly by any organised collective action which its members as a whole may take to alleviate or improve the surrounding social conditions.

The Kingdom of God on earth or elsewhere can only be realised as the result of previous effort. When it comes it is because it has come in the minds and dispositions of the people. Any future heaven can only be for those who carry heaven into the future, who have already learned how to make it for themselves and others. The obligation of the Christian Church in this matter is tremendously great. On behalf of its own members and for all the people in the community outside it has a sacred duty to promote in society, an environment favourable to the realisation of the right kind of life. The Church is not a true Church if it lives merely for itself, but it must live for the welfare of the community in which it exists. It is under obligation to consider how it may best promote those social conditions which will make it possible for people to live the Christian life.

(Religion is Social; and a bond; The Church and the community; How the kingdom comes; Church obligation).

(2) THE CHURCH AND SOCIAL SALVATION.

"What must I do to be saved?" is a familiar question. It may relate to dangers in the present or in the future. It was a wise saying of Jesus when he advised: "Be not anxious for the morrow; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof" (Matt. 1, 24.) The dangers threatening mankind in the living present require all the attention we can give to them, so it is folly to worry about any future dangers we may have to face and neglect those at hand.

What then is the immediate problem. What is the salvation most urgently needed? It is salvation from present ills. How can we be saved from disease of body and mind? What must we do to free ourselves from the dangers of social disorder? from the fears, suspicions and distrust, which cause every kind of strife and warfare? The causes of high death rates of infants and adults are dangerous to the whole community. What of the causes of robbery, fraud and every kind of crime? What must we do to be saved from all these? Such questions affect every individual and therefore the whole community. What has religion to do with them? Religion has no value if it is not concerned with such things. The saving of men's bodies has a direct connection with the saving of their souls. The Church is comparatively of little use if it has no concern with these problems of society.

The municipality of a city saves the health of its people by an organised system of sanitation embodying equal security for each and all. The moral sanitation of the community needs to be effected just as efficiently. The moralisation of social conditions is a religious concern. Its gospel includes the injunction,—"Thou shalt love thy neighbour as thyself!" If all people did that there would be no social disorder from which to be saved. What is it that prevents people from doing that? The health of society in every sense would be secured, if that question could be completely answered and such good neighbourly conduct made possible. The saving of society from the causes of disorder and consequent injustice and oppression is the salvation that the Church cannot afford to treat with indifference. People are apathetic towards Churches because they impart no light on these everyday problems. If the Churches would organise investigation into causes, and induce their people and the outside public to study how effective remedies could be discovered a greater measure of social salvation would be realised. Study Circles for this purpose are much needed. The salvation of the individual depends much upon the right condition of society as a whole. The role of the Church should be that of the Good Samaritan rather than that of the Priest and Levite (Luke 10, 25-27.) It should be applied Christianity.

(Social Salvation; One World at a time; What to be saved from; Moral Sanitation; Why people ignore Churches).

(3) THE CHURCH AND TRUE WEALTH.

Religion realised in action is the highest kind of welfare. It is the practice of righteousness between man and man, — which is also righteousness toward God. Does the Church teach the true doctrine of welfare? Do the ministers of religion expound to their people how man's highest welfare can be attained and made possible for all? If true welfare means a life in accord with Truth, Beauty and Goodness, why is it that the Church does not show how all men may be unable to realise that? (Matt. 6, 24-34).

The answer must be that the Church does not know the way. It is in the dark. More light is needed. There are difficulties to be overcome. The world is deceived by a false doctrine of wealth. True wealth is not material riches. It does not consist of money, jewels, or houses and land (Luke 12, 16-21.) Man is the true wealth. He is the mine of developed or undeveloped riches. The enormous possibilities of man's mind are only hinted by the wonders of modern invention and discovery. The man of genius who is the inventor and who does such great things for human achievement is acknowledged to be of great worth to mankind. But he is only an indication of what is possible in all men. The potentialities of all minds are the same by development. So all men judged by that measure are of inestimable worth as yet unrealised. Every child lost by untimely death; every man or woman lost to mankind by neglect, or any injustice; every human being sacrificed by greed or slaughtered by warfare,—these are immeasurable sources of possible worth thrown away. What must we do to save them?—is the question for the Churches. All that the ingenuity of the human mind has shown itself to be capable of in material invention and discovery, it is equally capable of manifesting in moral and spiritual achievement. The true wealth is Truth, Beauty, Goodness, and perfect life. How to invent methods of realising the possession of those qualities by all people is the supreme problem. The guidance of the Churches is needed in that. It means development of the spiritual life in all men; the clearing away of all that obstructs; the conceiving of a science of equal opportunity. The import of all this cannot be over-estimated. There is no real wealth apart from welfare. The moral and spiritual welfare of the whole community depends upon the moralisation of all its affairs. The spiritual motive is needed as the driving and generating force. Material things are only of use as means to this higher development. The Churches will come into their own when they do their duty in these matters. How to do it is the thing that presses for consideration. A voice comes down the ages saying: "Seek and ye shall find! knock and it shall be opened unto you."

(Welfare for all; Can Churches show the way; Man is Wealth; Men thrown away; Moral invention; Wealth and Welfare).

(4) THE CHURCH PRODUCING WELFARE.

A large proportion of what are called public men and women who give much of their time and ability to public movements and therefore to

the promotion of social welfare, have received much of their previous training and inspiration in connection with Churches. In this way have the Churches rendered considerable service to the community. They have produced good social welfare workers.

There is no better opening for the production of social welfare than that of securing peaceful and harmonious relations between the various classes of the community. Jesus said, "Blessed are the peacemakers," and it may be said,—Blessed is the Church that aims to produce goodwill and agreeable conditions in the community where there has been antagonism and conflict. The warfare of opposing interests can be minimised and ultimately abolished by mutual consideration and the application of the Golden Rule. The more that Christian principle is applied to business and commerce the greater is the avoidance of waste and loss to all concerned. The teacher of justice and righteousness is producing those moral forces in others which makes them all the more productive of worth in the affairs of the community. Justice in the concerns of industry makes all the component parts work together without friction (Luke 6, 27-38).

Brotherly co-operation is productive of good to all concerned, whereas opposition and strife produce loss and waste. So far as the power of the Churches is used to promote co-operation it is doing the highest kind of productive work not merely in greater material result, but in moral and spiritual education. The inculcation of right moral principle against the evil of gambling is another very necessary and urgent matter of Church obligation. The gambling spirit seeking always to get something for nothing saps all the moral energy from him who engages in it. So far as the Churches set their influence and effort against that evil by exposing its wickedness, and turning people away from it, are they preventing the ruin of many who would otherwise be rushing into disaster as regards moral character. Such effort, on the part of the Churches is productive of material and spiritual prosperity, making honest workers who might otherwise be amongst the shirkers (Luke 11, 17, 23 ; 12-14, 15).

The Political Economists who describe spiritual culture as being unproductive never made a greater mistake. The condition of society which will bring the best and most fruitful returns to human effort depends for its realisation upon the application of moral principle and spiritual incentive. When in society all men do right to each other there will be none poor or neglected, but all will enjoy the riches of brotherly fellowship.

(Churches and Social Peace ; Productive forces ; Brotherly co-operation ; Gambling ; Spiritual incentive).

(5) THE CHURCH AND SOCIAL VALUES.

What are the real values in life? Are they not those personal qualities that make noble character? The Founder of true Christianity taught that we are created to become perfect as God is perfect, which means that we are all intended for perfect life. Truth, honesty, righteousness, justice, faith, love, are real values contributing to the best kind of life. What is it that makes the chief value in any manufactured article? Is it not the honest work put into it? Bad work through lack of moral principle destroys value.

All that goes to promote Unity amongst men, goodwill, mutual consideration, self-denying help, brotherly protection, generous service—these are effective in the promotion of the greatest happiness and the highest good. John Pounds, of Portsmouth, was a cripple and a poor working cobbler. There is no doubt that he put good qualities of character into his cobbling and that it was all the more valuable on that account, but the other thing he did,—gathering poor ragged children off the streets and teaching them reading, writing and arithmetic, and building good character in them was of still greater value for the general welfare of society. Any man or woman who gives time and effort to teach a class of other people's children in a Sunday School, and thus rendering self-denying service in helping them is producing real values in character in proportion as good character is put into it (Matt. 19, 16-22).

The Churches contribute considerably to real values in life. The preacher in the pulpit in so far as he inspires in his hearers the desire and determination to follow the Great Example in going about doing good is creating eternal values all the time. The influence of the Church fellowship in the collective singing together of inspiring truths contributes to the same end. The choir and organist are instrumental also to the same effect. Out of the Churches come active leaders and workers in various public movements, advocates of different social and humanitarian reforms, impressing their personality and moral convictions upon the public mind, and contributing effectively to the education of the community and generating power for better life.

Character is the background and source of all real worth. It is that which creates confidence, inspires faith, and makes security. Out of the qualities of personal character have come the great philanthropists and emancipators. The real values created by Florence Nightingale and Elizabeth Fry ; by John Howard and Abraham Lincoln ; by William Lloyd Garrison and David Livingstone, are far more than can be measured or weighed. The glorious company of martyrs, pioneers, and apostles of all the ages have created

spiritual riches eternally precious for all future generations, expediting progress, widening human freedom, revealing new truth, and manifesting saving love for humanity,—these have enriched life with values the highest and the most precious to the human race.

(Real values; Qualities of Character; John Pounds—his value; Churches make real values; Character source of value; Great Benefactors).

The Unity Fellowship.

OFFICERS.

President: Rev. ARTHUR W. FOX, M.A. (Todmorden).

Treasurer: Mr. ROBERT KENYON, J.P. (Stalybridge).

Correspondent for isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.

Secretary: H. BODELL SMITH, "Bradda" Manor Road, Cheam, Surrey.

The Study Course for the three months April to the end of June will be a series entitled "THE CHURCHES AND SOCIETY."

As helps to a Circle or Class Leader either of the following two books are suggested for reference if such help is needed:—"Is Christianity Practical?" by P. H. Wicksteed; "Christ and the Political Economists," by H. Bodell Smith,—and the New Testament.

So far the work of The Fellowship has been justified by results, though they may not appear to have been great. It has brought more personal touch amongst its members, and the Study and Discussion Circle part of it has been a distinct gain to all concerned in it. But experience teaches how help may best be given, and what are the practical things to aim at. They are—Unity and Fellowship—as means to something else.

Membership is easy. A subscription of not less than one shilling a year towards expenses. The monthly magazine is supplied by post for 1s. 6d. extra. Name, address and subscription should be sent to the secretary.

SUNDAY ANNIVERSARIES.

[Topics suitable for Sermons or Sunday School Lessons.]

By Dr. A. D. TYSSEN.

APRIL 8th.

1638.—Lilburne cruelly punished.
1673.—All officials required to take certain tests.
1681.—Charles II. dissolved Parliament and governed alone.
1794.—Dr. Priestley sailed for America.
1802.—The Gallican Church restored by Bonaparte.
1859.—Quakers oaths abolished.
1875.—Free Christian Church opened at Kings Lynn.

APRIL 15th.

1643.—A proclamation by Charles I. in favour of deprived clergy.
1661.—Savoy Conference between Episcopalians and Presbyterians opened.
1817.—Professor Benjamin Jowett born.
1854.—Arthur Aikin died.
1866.—Rev. Benjamin Mardon died.
1888.—Matthew Arnold died.
1912.—The Titanic sank. Thomas Andrews, of Belfast lost.
1907.—Rev. Francis William Stanley died.

APRIL 22nd.

1724.—Emmanuel Kant, German philosopher born.
1759.—James Freeman, of New England born.
1816.—Philip James Bailey, author of "Festus" born.
1832.—Goethe died.
1885.—R. Crompton Jones died.

APRIL 29th.

1561.—Thomas Sampson and Lawrence Humphreys, penalised for nonconformity.
1632.—John Locke born.
1632.—A congregation of Brownists discovered; many arrested.
1670.—Funeral of Ewins a persecuted Baptist.
1733.—Simon Howard, American theologian born.
1829.—The Test Act repealed.
1859.—Dr. Dionysius Lardner died.
1881.—Edward Miall died.

MAY 6th.

1682.—Last letter of Roger Williams, pioneer of religious liberty.
1859.—Humbolt died.
1890.—"Lux Mundi" attacked in Convocation.
1910.—Rev. Samuel Alfred Steinthal died.
1912.—Rev. William Sunderland Smith died.

In the London County Council elections, Mr. Ronald P. Jones, a well-known Unitarian, was returned for S.W. Bethnal Green; and Mr. Francis Bowie, brother of the Rev. Dr. W. Copeland Bowie was elected for Hammersmith North.

At Stand, Manchester, Mr. Edward Turner, Chapel-keeper for 40 years, received a presentation in recognition of faithful service.

Rev. Joseph Wilson (Gateacre, Liverpool).

The Rev. Joseph Wilson has served in the Unitarian ministry at Wood Green, London, 1910-14; Glossop, 1914-27; and settled as minister of Gateacre Chapel last year. He was educated in a Church of England Training College, 1896-8; was Anglican 1900-3; and Congregational minister, 1904-10. At Wood Green he began as assistant minister with the late Dr. Mummery who was just then about to retire. His longer ministry of thirteen years at Glossop was fruitful of much good to our Fitzalan Street Church and to the various public movements in the town. There he had fellowship with ministers and clergy of all denominations, and was a useful and respected member of the Glossop and District Fraternal of Nonconformist Ministers, which included those of Mottram (Unitarian also), Hollingworth, Tintwistle, Hadfield, and Charlesworth, meeting in turn at each other's houses. As a member of the Committee of the East Cheshire Christian Union (of Unitarian Churches), of which he was president for one year. Mr. Wilson took helpful part in the work of our denomination in that area. He was also a member of the Committee of our Northern Sunday School Federation and of the Committee of the North Cheshire Unitarian Sunday School Union and President one year.

At Gateacre Mr. Wilson follows predecessors who were good and true ministers in an ancient chapel associated with many fine traditions. Formerly there were many influential families connected as the various tombstones in its graveyard testify. But the various changes by deaths and removals and in the character of the neighbourhood, have greatly reduced the number of its adherents and Mr. Wilson and his band of loyal supporters deserve well of their neighbours for their earnest efforts to make the chapel the centre of renewed life and vigour for the spiritual welfare of the surrounding community. Mr. Wilson is now President of the Liverpool and District Sunday School Society, and Assistant Secretary to the Ministerial Fellowship.

Gateacre Chapel, Liverpool.

Gateacre Chapel, Liverpool, dates as a building from October, 1700. Its Bicentenary was celebrated, October 15th, 1900. But the origin of the congregation of course goes somewhat further back, as there must have been a gathering of people to have raised the chapel. The original Trust Deed dated March 7th, 1701, declares that the building shall be used by "a particular Church or Congregation of Protestants Dissenting from the Church of England." Of its first ministers there is some little evidence of a Mr. Charles Lythgoe in 1697, and a Mr. James Whittle who died in 1702. But the Rev. Joseph Lawton who settled some time before 1715 and died February 1st, 1747, is the first settled minister of whom there is much record. Beginning with him, the list of the Gateacre ministers from that time on to the present is as follows:—

Rev. Joseph Lawton (before) 1715-1747.
,, Richard Godwin, 1747-1787.
,, John Edwards, 1787-1790.
,, William Shepherd, LL.D., 1791-1847.
,, Lewis Lewis (co-pastor before 1847) 1847-1848.
,, Noah Jones,—(?) 1848-1861.
,, George Beaumont, 1863-1897.
,, J. Crowther Hirst, 1898-1919.
,, Charles Roper, B.A., 1919-1923.
,, J. Park Davies, M.A., B.D., 1924-1927.
,, Joseph Wilson, 1927-

The Rev. Joseph Lawton was a popular minister and drew a congregation of 317 members including 14 County voters. The chapel was enlarged in 1719 and an additional piece of land purchased for a burial ground. Minute Book dates from 1719. Mr. Lawton had a dispute

with a neighbouring vicar who claimed churching and burial fees, and the protests of Mr. Lawton and his people were probably successful. A written address signed by 102 members was presented to Mr. Lawton afterwards expressing love and admiration for their minister and determination to support him. In 1733 Mr. Lawton bought "The Nook," which was the parsonage for many years. At his death, February 1st, 1747, the epitaph put upon his grave close to the north wall of the chapel, is thus worded:

"Amongst the Virtues there
Is Unity in things Necessary.
Let there be Liberty
In things indifferent,
And Charity in all things."

"The Nook" with adjacent land, he willed to his successors in the ministry at Gateacre. The Rev. Richard Godwin was one of the three compilers of the "Liverpool Liturgy," 1762. In his ministry there was the beginning of Unitarianism. A conservative section of the congregation attempted to check this tendency by setting up a new Trust Deed narrowing the terms of the original deed to the use of "Presbyterians," but it was never signed and when a new body of Trustees was appointed in 1795 the terms of the first Trust were repeated. The Rev. John Edwards during his short stay at Gateacre had to vindicate Unitarianism in pamphlet form against the aspersions of a Baptist minister in Liverpool, Rev. Mr. Medley. The 56 years of ministry of the Rev. William Shepherd were greatly influential by reason of his brilliant abilities and sterling character. He established a successful school at "The Nook," wrote the scholarly "Life of Poggio Bracciolini" and other works and poems; was a close friend of William Roscoe, William Rathbone, and other prominent Liverpool citizens, and was an active Whig politician. He was popular with the Judges of Assize and members of the Bar who were frequent visitors at "The Nook," among whom was the famous Lord Brougham who after Dr. Shepherd's death wrote a fine epitaph which can now be read upon the tombstone. The Rev. Lewis Lewis, co-pastor in the last years of Dr. Shepherd, was founder of The Woolton Mechanics' Institute, also of the Chapel Library, the Sunday School, and reform in the chapel hymn books. An organ was introduced by the Rev. Noah Jones, which took the place of a pitch-pipe.

Many changes happened during the ministry of the Rev. George Beaumont. In 1863 the chapel was heated with hot water pipes and re-pewed. The gallery was re-pewed, 1872, a larger organ erected, and the present vestry was built. In 1875 "The Nook" was acquired by the Cheshire Lines Railway and the present parsonage "Chapelstead" was bought with two adjoining houses in 1880. There were alterations and improvements in the chapel structure in 1885, and in 1897 the handsome school buildings were erected at the cost of £2,000, and opened by Mr. Holbrook Gaskell. Mr. Beaumont was a man of untiring energy, a good man of business as was also proved amongst his fellow ministers by his services to their Widows' Fund endowments. The interesting account of the history of the chapel for the Bicentenary Celebration in 1900 written by the late Mr. J. L. Thornely, is the source from which these particulars are taken. That event was during Mr. Crowther Hirst's ministry, and he and his successor, the late Rev. Charles Roper, are affectionately remembered. The Rev. J. Park Davies moved recently from Gateacre to take up the important post of Principal of Carmarthen College. It is evident that the adherents of Gateacre Chapel exercised considerable public influence in the past, and that their place of worship was the centre of much active life. During recent years, by deaths, removals, and changes in the surrounding neighbourhood, the congregation has greatly declined, but the Rev. Joseph Wilson, who has now taken charge, is making a valiant effort for revival of interest and strengthening of the cause, which we trust will meet with encouraging success.

EASTER.

Easter—originally the festival celebrating the renewal of life after the seeming death of winter. Appropriated by the Church as the commemoration of the Resurrection of Jesus after his death on the Cross, it reminds us of immortality, of the rising of the soul from the fleshly body into the spirit world beyond.

Life is triumphant over death. The grave has no victory. The crucified Jesus still lives. The souls of all the departed rejoice in the land of the blessed. Not one soul has perished. All are living and alive unto God. All those who mourn little know what light, joy, and love are yet awaiting them. The darkness fades and the dawn comes with glory in its wings. The winter passes and the flowers spring forth from their tomb in shining life and beauty. The outward form of man returns to dust, but he himself is ushered through the portals of larger and fuller life. The birds are singing the songs of rejoicing and exultation. Nature speaks of the wonderful ways of God. The imperishable hope of man for life—more life is not disappointed—

"Whatever crazy sorrow saith,
No life that breathed with human breath
Has ever truly longed for death.

'Tis life whereof our nerves are scant,
O life, more life for which we pant,
More life and fuller that we want."

Unitarian Missionary Work By REV. W. C. HALL, M.A.

(3) EVIDENCE OF THE VAN MISSION.

One of the earliest plain truths I remember is that a woman's work "is never done," which does not mean that a woman never does her work, but that there is always something remaining for her to do. Father may "knock off" to time every day, but mother has to go on. The same may be said of Unitarian work. And the reason of this is precisely the opposite of what is sometimes said of it: it is positive, not negative. Unitarian thought is ever advancing thought; and as the Unitarian finds others coming to his position, he finds himself moving to a new and higher position. As the "orthodox" drop the doctrine of the deity of Christ, Unitarians find themselves required to make more clear what is involved in their belief in his humanity and what is the nature of the one and only God. In many churches other than Unitarian the prevailing belief to-day is little different from the Unitarianism of a generation ago; and we Unitarians may claim that the battle of our fathers has been won at least where men and women think seriously on theological matters. This victory makes our winning of larger membership for our churches difficult, and it throws upon us the responsibility of rethinking our whole theological position discovering the deeper truths for which the world waits.

But while this has to be done, there is a mass of crude religious belief in the popular mind which it is our duty to endeavour to remove. Those who worked with the Van Mission years ago know what it is. They came into contact with people who professed the most literal acceptance of Bible statements, making for example, the saying of Jesus, "He that hath seen me hath seen the Father," mean that he himself was the Father; or who gave the most fantastic interpretation of texts to support opinions which are contradicted by the simplest scientific knowledge. On the other side, they met people who revolted against belief of this kind, but who had heard of nothing in the shape of definite teaching to take its place. Orthodoxy had made them indifferent to Christianity as religious thought; and what they asked for was not doctrine drawn from the Bible, but commonsense. Now, as then, Unitarians have the work of showing that there is a Christianity which stands, as it were, between the two extremes, one that combines rationalism and the fundamental truths of the scriptures. The Van Mission further revealed the fact that very many, if not the majority, as, indeed it was in some places, of those who attended its meetings were altogether ignorant of our teaching; and some heard the name "Unitarian" for the first time. It would be foolish to assume that to-day our name is known and our principles and beliefs are generally understood—a religious discussion in a railway-carriage would disprove all this any day of the week. What I think we need to realise is that our denomination is very small, and very little in public sight or hearing; that, therefore, whilst "orthodoxy" is often discussed in all manner of companies, our faith is very rarely debated; and that something wants doing by us to secure the consideration of our position and our movement: to show that as against the "orthodoxy" which multitudes have rejected, or from which they have moved, we have for those who now are in a negative position in relation to it a positive position for their consideration, religious thought that is both definite and capable of development. Our business is to make more public in every possible way, not what we deny, but what we affirm: to make plain what we stand for and what we are moving to; for example, to set forth our belief in the One God, to show what thought of God is contained in it, and to explain how this thought can meet the increasing knowledge and experience of men.

Literature.

"Russia's Disarmament Proposals" by W. P. Coates, with a preface by Arthur Ponsonby, M.P., price 3d., No More War Movement, 11, Doughty Street, London, W.C. 1.

Believing as we do in the Unity of Man, we gladly welcome anything that may bring the world nearer to the abolition of war. This pamphlet of more than 30 pages, gives the Russian proposals and speech by Mr. Litvinov in presenting them. Prejudice against the Russian Government ought not to prevent us from honestly and fairly judging the plan of disarming which the Russian's suggest. The proposals are simple enough,—the scrapping of all instruments of war, the dissolution of all military, naval and air forces, the abolition of military service. Universal disarmament within one year, or gradually within four years, and willingness to discuss any other practical measures for disarmament. Readers wishing to possess all the facts and figures given by Mr. Litvinov in support, and the full details of the Russian plan should get the pamphlet. It is well worth the threepence. The adoption of this plan would make war impossible. If all nations were totally disarmed and part of a world-wide league of peace, any grievances would have to be settled by conference. Whether these proposals be accepted or not they will force the pace towards some satisfactory settlement.

Her "Happy Day."

She came downstairs at the usual time and in the usual way, leaning on her stick. She was not by any means an old woman. The postman had come as usual. There was a large interesting-looking package for her, and she opened it eagerly. Now she was so lame it would give her something to live for if only she could publish some of her writings.

She had studied the contents of a certain magazine and written a story on purpose for it, in its style and of the right length. This envelope bore the name of that magazine, but, alas! it was rather bulky. Inside was her own neat typescript, with a very minute printed message of polite rejection from the editor. She had bought a typewriter hoping this would clear away some of the amateur's difficulties.

Her heart sank. She glanced through the story again. It was good. It was splendid. WHY didn't the man want it? She looked drearily out of the window. Of course she would try again, but—Everybody said it was so hard to get anything published now when so many people wrote. Perhaps it was no use. It was very discouraging. She would not mind if she could walk. She had not walked properly for four years. Then she remembered that she was to see the specialist early that afternoon, and be shown the x-ray photograph he had taken of her hip-bone, and get his opinion. He might be able to do her some good. He had the modern electro-therapy; he had solar rays, radiant heat, Vichy douche, and all the rest. Yes, perhaps he might. If only she could be made to move a little more freely, and if this constant gnawing pain could be lessened, just lessened—she did not ask for cure!—She sometimes thought in a childish way that if God only knew her passionate gratitude for a few minutes' relief from pain when she got it, He would grant a little more.

She cheered up, thinking of the specialist. They could do such wonders nowadays. Anyhow, to-day was a nice day. There was the Chapel sewing meeting that afternoon, and she always enjoyed that. So she got through the morning. Everything was as usual. After her early dinner and the half-hour's rest which extreme fatigue made necessary by that time, she set out, dragging the old bicycle up the two steps to the back garden door with the usual difficulty. She could ride a mile or so. It was her only method of getting about, and many people who saw her did not know she was lame at all. They did not understand the weariness and pain involved.

She mounted with great efforts and rode into town slowly, watching for rough places in the road (because jerks hurt more than pedalling), and pretending she was not afraid. She had some shopping to do before seeing the doctor. Trying to remount after one shop, she failed, the machine wobbled, she dismounted clumsily, dropped it, and then fell over. She was not hurt, except for a few extra twinges, so it did not matter, but she was shaking with nervousness as she led the bicycle on before making another attempt.

Just then she caught sight of the dear old gentleman she knew, coming towards her with his genial smile. She twisted her face out of a contortion into a smile to match his own by way of greeting.

"Oh, my dear Miss Brown, how well you are looking!" he exclaimed as he shook hands warmly. "Your holiday has done you all the good in the world. You look ever so much better. I am so glad."

"I AM very well, thank you," she returned gaily. "Just off to the wild dissipation of the sewing meeting."

They parted, and this time she succeeded in mounting.

She carried her stick in a case on the handle-bar. Hobbling out of a shop with the aid of this, she was accosted by a second acquaintance, a woman.

"Ah, Miss Brown, I wanted to ask how your leg is," cried the lady. "Much better, I hope, as you are able to get about."

"Yes, I can get about," she answered casually, "but it isn't any better, thank you." It was worse, and she had not long used a stick.

"Isn't it? Oh, well, never mind. There's always something, isn't there? Everyone has troubles, and we are sent into this world to be happy, aren't we?"

"Oh, yes, we are," agreed the docile one. "So many people have colds now too, haven't they?" —THEODORA MILLS.

(To be concluded in next issue).

The late Mr. Leslie Chatfeild-Clarke, left £200 to the Unitarian Church, Newport, I.W., and £100 to the British and Foreign Unitarian Association.

The Annual Meeting, Midland Christian Union of Unitarian Churches was held at the Old Meeting Church, Birmingham, on Monday, March 12th, Miss R. Nettlefold presiding. The Committee's Report was submitted by Rev. H. Warnock (Secretary), and the financial statement by Mr. A. R. Rann (Treasurer), which were passed. Attention was drawn to the progress made at Wolverhampton under Rev. W. Holden, and the removal of the Moseley congregation into a new neighbourhood. There was a luncheon, an afternoon conference and evening service, with the Dean of Worcester (Dr. W. Moore Ede), as preacher.

The Bath Unitarians made a public presentation on March 8th, to Mr. W. H. Hawling, who has been the principal tenor in the choir for 23 years.

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

"ON THE DOLE."

"What does 'on the dole' mean, mother?"

"Why do you ask, dear?" said Jackie's wise mother, whose experience of small boys had taught her to get behind a boy's question before trying to answer.

"Oh," said Jackie, promptly, "some men were talking on the tramcar, and one said 'Tom's gone on the dole,' and I wondered what he meant."

"Well, as near as I can tell you, it's like this. When the men are working, they pay so much, every week, out of their wages into a fund; and when they are out of work, they go to the Labour Exchange and are paid money, each week to keep themselves and their families."

"That's a good idea, mother," said Jackie, in quite a grown-up way. "And is that what the man meant?"

"Yes, dear."

"But, why call it such a funny name, mother?"

"You mean the dole?"

"Yes, what is dole?"

"Really, dear, it means something for nothing."

"But, mother," protested Jackie, "If the men pay when they are working, how do they get something for nothing? I think it's like drawing their own money out of the bank."

"I don't understand these things properly; but I believe the men receive more than they have paid."

"I see, mother," said Jackie, "it is called dole, because part of it is something for nothing."

"I don't think so, dear," said mother, quietly.

"But, mother dear," urged Jackie, a little impatiently, "it must be."

Mother smiled and shook her head. Often little talks that began with question and answer grew into earnest little arguments, and mother knew that, sooner or later, she would hear. "But, mother, it must be." Curiously enough, Jackie never remembered that mother always broke down that "must." Always did he become most emphatic, and always was mother proud that he bravely stood his ground.

"That's what it looks like, dear," said mother, gently; "but that is not the real explanation."

"Oh!" said Jackie, rather doubtfully.

"At first, many people disliked it, and some dislike it still. Most working men prefer to earn their wages, and feel ashamed of receiving money when they are doing no work. And because it looked like something for nothing they nicknamed their unemployment pay, the dole."

"Oh!" said Jackie, once more trying to grasp the difference.

"And that," added mother, "was what the man meant when he said 'Tom's gone on the dole.'"

Jackie was thoughtful for some moments. He had been impressed by something mother had said. Mother thought she knew what it was; and, as usual, she was right.

"Do you know, mother," Jackie said, at last, "I think the men were real sporting when they called it the dole."

"Do you, dear?" smiled mother, "Why?"

"Well, isn't it better to earn money than to get wages without working?" answered Jackie in his little-mannish way.

"I am pleased you think so, dear; and you are quite right."

Now, it so happened that, though he was a schoolboy, Jackie was also a wage-earner. He received his wages every Saturday morning. His work was running errands for mother, cleaning daddie's boots as well as his own, and calling to see how grandma was every afternoon, on his way from school. For these little duties his wages were twopence per week.

This came to his mind whilst he was talking with mother, and it pleased him very much to think that he wasn't on the dole.

Some days afterwards, however, he caught a chill and came home shivering. Of course, he was put to bed, and there he remained for what seemed a terribly long time. By and by he began to recover; but mother noticed that he was quiet, and seemed to be fretting about something. In the evening, she mentioned it to dad.

"What's the matter, old man?" said dad, when he went upstairs.

Two big tears came into Jackie's eyes. "I don't want to go on the dole," he said.

"On the what?" said dad, afraid that the patient was not better, after all.

"The dole," said Jackie, gulping bravely.

Dad went straight downstairs to consult with mother, and when she explained, he roared with laughter.

"Look here, old man," he said when he returned; "that was real sporting of you." (Now we know where Jackie picked up "real sporting," don't we?) Cheered by dad's words, Jackie went a trifle red.

"But you can't go on the dole, you know."

"Can't I? Why, dad?"

"Well, you see," said dad, in his teasing way "you don't pay anything into the fund."

"But, I don't want something for nothing," snapped Jackie, growing much redder.

Then mother spoke, and in her own wise and wonderful way, put everything right.

"Listen, dear," she said. "You and I have nothing to do with wages and funds and doles; and certainly, we have nothing to do with something for nothing. All that I do for you, and all that you do for me, and all that daddie does

for us, every bit of it, is done for love."

And Jackie knew it was all true. But he still says it was real sporting of the men not to want something for nothing.

The Kiddies' Own Corner

Conducted by Uncle Fisher,
41, Oxford Road.
Bootle, Liverpool.

My Dear Kiddlekins,—

What a lot of clever little girls and boys there are in our Sunday Schools! And what lovely stories and verses they write! Here is another charming dream by a new little pen woman. It was awfully sweet to change a little sufferer into a fairy; wasn't it? Thank you, Edna. Please send us some more pretty stories. Love to you all. UNCLE FISHER.

HOW A FAIRY MADE A SICK GIRL HAPPY.

Nellie was an invalid, who had no mother nor father, and was adopted by her aunt and uncle when she was a little girl. Her mother had died from a very severe illness and her father, who had been killed in battle, was lying in an unknown grave in the United States of America. Nellie had been ill now for some months and the doctor had been looking very serious for a few weeks, but she was very patient, and had lots of fruit in store which her friends had brought her on their visits. One day as the children were playing on the green, she felt very sad, as she looked in the blaze of the fire. Then she thought of the other little invalids who were lying in bed like she was. As she was thinking, a small fairy dressed in white from head to toe appeared, and said to her:—

"Nellie you need not be afraid, for I have come to make you happy."

Nellie looked at her in surprise and said, "Who are you and what is your name?"

"I am the Fairy Queen's messenger and my name is 'Fairy Sunshine.' The Fairy Queen has sent me to bring you to her throne, so that she may make you, and your aunt and uncle happy."

"Oh" said Nellie in perplexity, "how can I go when I am in bed, and not able to get up?" and at this she began to cry.

"Do not weep," said the little fairy, "for I can make you better in the twinkling of an eye," and with this she waved her magic wand.

Nellie found herself in Fairyland and also her aunt and uncle all changed into small fairies, and I suppose they are enjoying themselves to this day in Fairyland.

EDNA CHADWICK, Aged 9.

The Women's League.

At Ainsworth, Bolton, the League realised £1 19s. 4½d. by Whist Drive and Dance, January 25th.

At Moss Side, Manchester, a successful League meeting, January 19th, was addressed by Mrs. Wrigley on "Work and Possibilities of the League." The League members co-operate in an arrangement for flowers on the Communion Table. A meeting was held February 16th, when Mrs. E. Whitehead, of Denton, spoke on "Can we live Delightfully?"

At Stourbridge the Women's Society has had a meeting addressed by Miss Ethel Woolridge on "Story-Telling Through the Ages," and on March 28th has a devotional meeting addressed by Mrs. Shaw Brown, of Coseley.

At Brookfield Church, Gorton, Women's League Sunday was March 18th, when the evening service was conducted by League members with Mrs. Thackray, of Stand as preacher.

At the Narborough Road Free Christian Church, Leicester, Mrs. Travers Herford was speaker for the meeting of the branch on March 14th.

The Leeds District League meeting at Mill Hill, Leeds, March 17th, was addressed by Miss Ruth Nettlefold, of Birmingham.

At Wakefield the League members held a Market, March 24th, to clear off the adverse balance on the Chapel accounts, £21 12s. 11d.

The Belfast District League held its quarterly meeting at Mountpottinger, service conducted by Mrs. Eustace Thompson, followed later by a talk from Miss Willa Sayers, B.A., on the Adult School Movement.

At Dewsbury the Monthly Tea of the League branch attended by forty members and friends was presided over by Mrs. Gaunt and Mrs. Moore. It was followed by Community Singing led by the choir, Mr. W. Sanderson conducting.

The Sidmouth branch had its Annual Meeting February 15th, with a record attendance. Mrs. Cropper was re-elected president, Mrs. Matthews treasurer, and Mrs. Bowen Evans secretary. A supper and social followed. A piano had been purchased for the schoolroom, assisted by the efforts of the League.

The 20th Annual Meeting of the Liverpool District League was held in the Hope Street Church Hall, February 22nd, when Miss Nettlefold (League President), gave account of her visit to the International Conference at Prague. After tea the business meeting was presided over by Mrs. Willmer. Eleven branches out of fifteen were represented. £76 had been raised in aid of the Birkenhead Unitarian Church. The annual reports were adopted, and officers elected.

National Unitarian Temperance Association.

Secretary: Mr. F. COLLECOTT, 75, Cann Hall Road, London, E. 11.

BANDS OF HOPE NEEDED.

A magistrate, Mr. J. C. Meggit, Chairman of the Congregational Union of England and Wales says that formerly the Band of Hope used to attract the brains and strength of the Church Members. The cream of the Church was leading the Band of hope. It was here that some of our best known public men first got their training in public work. It gave them a sure foundation against the temptations of drink. It evoked the arts of leadership, of public speech; it encouraged that fibre, grit and character which a great principle always entails. The young men were imbued with sound principles as to drink; they were banded as a society against the temptations and evil; their pledge and promise of abstinence was a tangible witness to others of their vocation. They went forth equipped against a common enemy. To me all this seems as necessary as ever, for these are days of tolerant complaisance, and our young people are in danger of too easily acquiring the habit of casual drinking. May I here quote from a letter which I have received from Mr. Philip Snowden, ex-Chancellor of the Exchequer, with reference to my appeal for the invigoration of Band of Hope work.

> "If we can train the children to avoid alcoholic liquor if we can impress upon them the value of sobriety, we have strengthened them against the temptation of drink for all their future lives. If we can get a nation of individuals who are abstainers from conviction, we have established temperance on impregnable foundations. I was trained in the Band of Hope movement, and I owe it a deep debt of gratitude."

THE FROTHBLOWERS.

The Ancient Order of Frothblowers, founded in 1924, will shortly number "more than 1,000,000" members says Sir Alfred Fripp. Its object is stated—"To aid our 'Wee Waifs' Charities" though in its booklet it also says—"This ancient guild exists to foster the noble art and gentle and healthy pastime of Frothblowing amongst gentlemen of leisure and ex-soldiers. After payment of subscription you will be permitted to blow froth off your own beer, other members' beer, and occasionally off non-members' beer."

This vulgar movement enlists boys and girls in its ranks. A picture published by the Frothblowers shows a baby its youngest recruit being christened, the picture being headed—"Can he gollop his beer?"

The first question in the booklet in bold type is "Do you Gollop your Beer with Zest? If so you are unanimously elected a member."

Rule 6 says—"three gulps to the pint and fourteen to the quart are customary."

Membership First Condition: Beer Golloping.

An ex-Cabinet Minister protested in the "Daily Express," saying:—

"My boy's Headmaster—very properly, I think—intercepted the so-called book of membership, and sent it to me, as he objects to its tone. . . I do not know whether the organisation is a publicity effort on the part of the brewing trade, but it is very vulgar. . . . It is the glorification of beer drinking and the last thing to expect among the belongings of a boy at Eton or Rugby, or a girl at Roedean."

It has been admitted in a High Court "that £20,000, more or less, a half of the total income—came from the Brewers."

Surely Bands of Hope are needed to protect our young people from this vulgarity.

A Faith for Young People that will Help and Guide.

Some months ago, in this Magazine of September last the tremendous importance of making sure that our young people shall be provided with a definite religious faith as a help and guide on their way through life, was emphasised in an article on the subject. It is now proposed to do this in a handy booklet entitled—"The School of Life." The list of subjects is as follows:

1.—A Sure Foundation of Faith.
2.—Faith in God.
3.—Faith that God is Our Father.
4.—Faith that we are all God's Children.
5.—Faith in Human Nature.
6.—Faith that all Mankind are One.
7.—Faith in the Law of Duty.
8.—Faith that we are all intended to be like God.
9.—Faith that God's purpose cannot fail.
10.—Faith that all things work together for Good.
11.—Faith that nothing happens in vain.
12.—Faith that all Truth is One.
13.—Faith in One Salvation for All.
14.—Faith in a never-ending Life.
15.—Faith in the Unity of all Mankind with God.

There is one subject for every Sunday in the quarter and for two Sundays beyond. Each will be simple enough for young people of twelve to fourteen years of age, and not too simple for their seniors.

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(12) THE CASE FOR CREMATION.

Summary of Conclusions—III.

CREMATION IS ECONOMICAL. The present fees are moderate, and could be reduced when the practice grew commoner. Expense can be saved in graveyard fees and graves, and in cost of coffin and carriages.

THE LIABILITY to disturbance, removal of bodies, and monuments, and other outrages on decency, taste, and reverence, is totally avoided by Cremation.

THE FEAR of burial alive is dispelled. Before a corpse is cremated the doctor's certificates have to be of the most explicit character.

SLOWLY and steadily popular opinion is turning in favour of Cremation. The Romans and Greeks were converted long ago and looked upon earth-burial as abhorrent. The public is being convinced by solid fact and argument that **Cremation is the most suitable method of disposing of the dead,** and that the method is free from object on and founded on right principles.

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s. 0d. All particulars may be had from Mr. Piggott, (address below) or from the Secretary Cremation Society of England, 52, New Cavendish Street, London, W.1. Telegrams "Crematorium, Wesdo, London." Telephone, Langham 4168.

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By H. BODELL SMITH,

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